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Hints to parents 1825.

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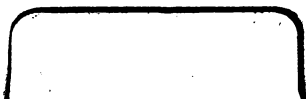


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HINTS TO PARENTS.

IN TWO PARTS.

PART ONE,

ON THE CULTIVATION OF CHILDREN.

PART TWO,

EXERCISES

AND

EXCITING THE ATTENTION,

AND DEVELOPING THE

THINKING POWERS OF CHILDREN.

IN THE

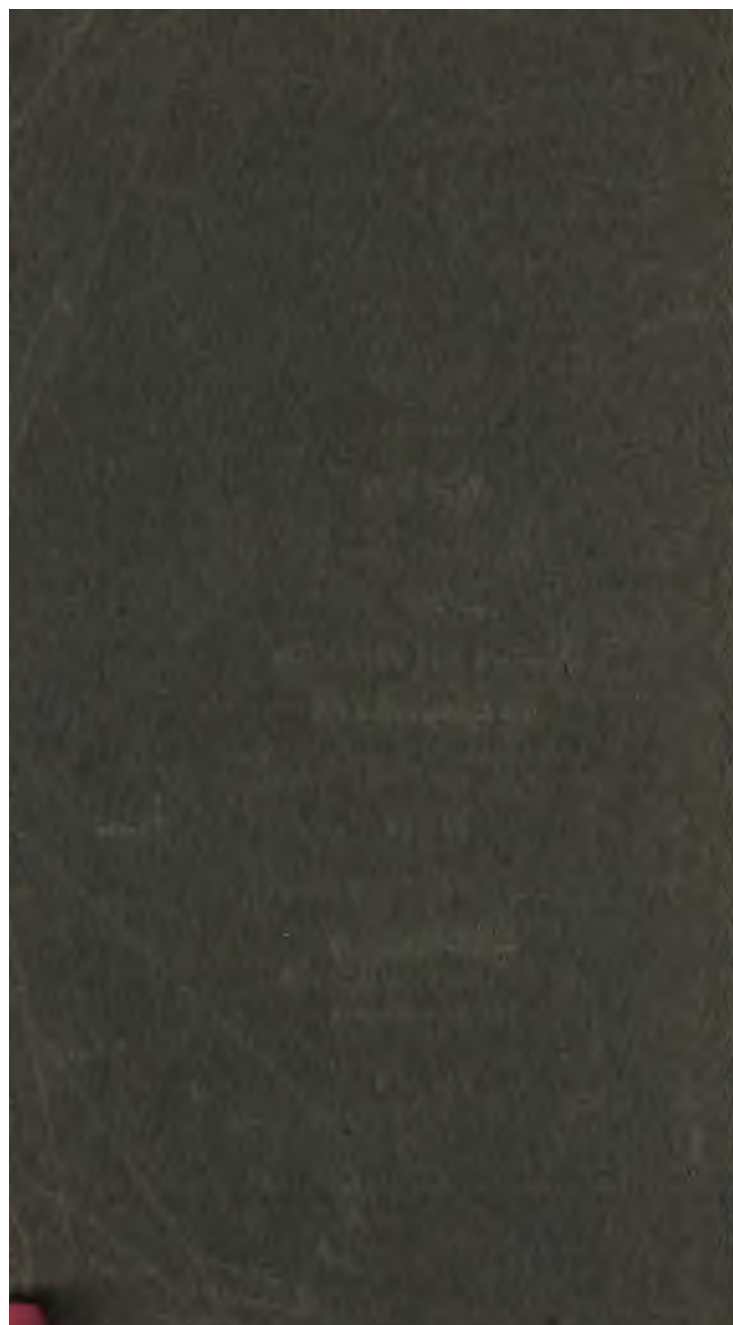
SPIRIT OF PESTALOZZI'S METHOD.

FROM THE THIRD LONDON EDITION.

SALEM.

PUBLISHED BY WHIFFLE AND LAWRENCE.

1825



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IN TWO PARTS.

PART I.

ON THE CULTIVATION OF CHILDREN.

PART II.

EXERCISES

FOR EXCITING THE ATTENTION, AND STRENGTHENING THE

THINKING POWERS OF CHILDREN.

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HINTS

TO

PARENTS.

THE aim of Pestalozzi, is to excite in PARENTS the desire to take advantage of the invaluable opportunities afforded in the DOMESTIC CIRCLE, for fostering the infant mind in the simple, pure, and artless way which nature has traced ; to inspire them with a sense of their DUTY, and of the widely extended and important consequences resulting from the neglect or the fulfilment of this duty.

From an early domestic development of HAND, HEAD, and HEART, the happiest results may be expected.

Affectionate and provident PARENTS, who have the courage and the prudence to leave the beaten road, and themselves to cultivate the tender plants entrusted to their care, who, under a deep feeling of their responsibility, endeavour to acquit themselves of the great debt imposed on the parental office, may hope to experience in the performance of their sacred work, in their own hearts, in their children, in their home, an earthly Paradise, and to be amply repaid by the future produce.

Many infants are, in point of education, either entirely neglected, or when taken care of, this care is misapplied by those who are unacquainted with the proper method of developing the infant faculties; consequently, their most zealous exertions cannot lead to the wished-for results.

In regard to the former case, a serious appeal might be made to those unnatural Mothers who neglect their tender offspring, by not attending *personally* to EDUCATION; but as it may be presumed that every Mother must know what is the most sacred duty assigned to her, I shall withhold my reflections, and endeavour to shew, what remedies can be applied in the second case, and in what manner a Mother should treat her little ones according to Pestalozzi's principles.

I shall now merely give a few general hints, but may hereafter assist Mothers with elementary exercises, adapted to the nature and capacities of the youngest children.

These exercises, it is hoped, may enable Parents to develop the faculties of their little ones, to give them a taste for useful knowledge, to awaken and direct the feelings of the heart; to bestow a physical, mental, and moral education, in the spirit of what Pestalozzi calls the domestic, or fire-side circle, provided they be judiciously administered.

When the child begins to notice objects and sounds, his faculty of intuition must be cultivated. The mother repeatedly and distinctly pronounces the name of every object upon which he fixes his eyes. If it is possible, she lets him handle the object, and notice whatever can be noticed respecting it by means of the senses. In order to increase his power of sight, she frequently shows him more dis-

tant objects in nature, and leads him to observe many things **ESSENTIAL** to them. In a similar manner, the power of hearing and feeling may be excited. But whatever is done should be by slow, or rather *imperceptible* degrees. Particular care must be taken not to fatigue or disgust, by pressing him beyond his wishes or his powers: every little exercise should be made agreeable and cheerful, with the view of creating in the tender mind a *desire* and a love for instruction. The affections alone are the cause of all knowledge; what we do not love, we scarcely ever attain.

When a child can pretty well pronounce words and short sentences, his Mother chooses some object likely to interest him; shews him the whole of it, lets him try distinctly to repeat the name of it; then analyzes it, by simply naming all its essential properties, as form, colour, weight. The object is handled, looked at in every direction, and, if possible, his sense of hearing is exercised upon it. As the mental powers gain strength, all *particulars* of objects are denominated; and he is encouraged to repeat them, articulating distinctly every word.

Whatever the Mother imparts, should be in a cheerful, affectionate manner; and these little exercises will not fail to become a most agreeable occupation.*

She continues the same course of exercises until he is completely master of them, when he may be

* "One thing, young Mothers, you must ever esteem of the first importance and necessity—it is, that your child should prefer you to every body, to every thing, in the world; that his sweetest smiles and warmest emotions should be for you alone; and that, on your part, you should prefer nothing to him." *PRISTALQZZI*

rewarded by being allowed to perform the part of the Mother towards his younger brothers and sisters. After giving her little lecture on some product of art, she may turn their attention to some object in nature, as more particularly interesting and likely to fix the young attention; with the precaution, however, in analyzing any object, not to go beyond the essential properties, as this will serve rather to confuse and tire, than to improve and amuse.

Exercises may also be given with small wooden cubes, oblongs, narrow slips of wood of different lengths, cones, squares, pyramids, or other figures.

The Mother points out and denominates every thing respecting their form, superficies, angles; their length, breadth, and thickness; and encourages her child to endeavour by degrees to do the same. She afterwards alters the position of the figures, and asks what changes have been made; she produces, by placing the figures together, different bodies, and asks, what new forms have been produced? The child himself may be led to take pleasure in these attempts, and to give an account of what he has done.

After he has been exercised in this amusing and instructive occupation, he may go a step further, and be led to *compare* the size of figures, and to measure them by the eye. In the beginning, small triangular figures, cubes, &c. that fit well together, and of which larger triangles and cubes may be composed, will serve for this purpose.

This exercise may be continued for *years*, and be accompanied by letting the child copy designs in increased or diminished proportions, according to a given standard.

Much will depend on a *gradual* practice, and on the precaution of *not hurrying* from one exercise to

another, but dwelling on each until it is perfectly mastered.

As soon as the pupil is capable of managing a pencil, the Mother may draw before him lines of different descriptions, which he may endeavour to imitate with chalk on the slate.

This should be continued till he is able to draw a straight line in different directions. She then lets him try to draw a line twice as long, and parallel with the former; the Mother and Child do the same thing, and always proclaim, the Mother what she has done, and the Child what he has tried to do.

In this manner they gradually proceed to lines, three, four, six times as long. Single lines may then be united into the various angles, not however advancing one step, until he can name each sort of angles, and imitate them pretty correctly on the slate. **FORM** and **LANGUAGE** must always go hand in hand, as this will give to the Child the important habit, in which he cannot be too early initiated, of expressing himself on all occasions readily and correctly. These operations may possibly be hereafter more minutely described in a series of elementary geometrical exercises.

The hand by the practice of lines having acquired a certain degree of steadiness and dexterity, writing is greatly facilitated. Reading and writing should not be taught as separate exercises, but should always accompany each other.*

LANGUAGE and **FORM** being thus cultivated, the relation of **NUMBERS** ought by no means to be ne-

* These exercises should be performed with chalk, on a board, or better still a slate, 8 or 4 feet square, placed upon an easel.

glected. Small wooden cubes are ranged in a row, and the Mother counts them over, first as far as 4, 6, 8, 10, afterwards to 20. The Child repeats the operation forward and backward, till he is perfect. One, two, three, are successively taken away and again added ; two or more squares are formed, and compared, to see by what one is greater than the other. A number of cubes is divided into several equal parts ; each of these parts is doubled, tripled, quadrupled, &c.

These and many other exercises can be continued for a length of time within the number twenty, with every variety of application in adding, subtracting, multiplying, and dividing, and will lead to important results. The little pupil will be enabled, first by way of intuition, and hereafter without it, to determine, if one cube has been added, how many more must be added in order to produce a square ; or if one has been taken away, how many more must be taken away, if a square is to remain ; then if two be added, or two taken away, &c.

By means of this easy and intuitive exercise, he will be prepared, and in time enabled to extract the square root by head.

As soon as he can count with cubes or with other small bodies, the Mother may proceed to the series of exercises hereafter to be given ; in regard to which a few short observations may be useful.

1st. These exercises are intended as a preparatory step to Arithmetic, making the pupil distinctly conscious of what he is doing when calculating. The power of combining numbers should not be debased to a mere mechanical operation, with little or no exercise of the mind,

2d. These exercises should not be shortened or hurried over ; which would totally destroy the end in view ; experience having shown, that a gradual and well connected progress only can give that clear insight, and intuitive perception, which in time will enable the pupil to solve with facility the most complicated problems.

3d. Reasons should be accurately given for each step in the proposition.

4th. Knowledge of numerical combination, knowledge and imitation of forms, and knowledge of a just and correct denomination, or NUMBER, FORM, and LANGUAGE, should be cultivated HARMONIOUSLY, and not one in preference to another.

Should a Mother undertake these exercises with Children of a more advanced age, let her still begin from the first elements ; in which, however, she may proceed with a quicker step, as children of this age are more conscious of what they are doing ; though they never ought to leave off any exercise, until they can give it readily, and with precision, to others.

If any one imagine that so many precursory steps, so many repetitions in the introduction to calculation are superfluous, it may be observed, that this is the first fundamental exercise of the power of THINKING.*

The Mother may now proceed in showing the grammatical difference of words. She explains by degrees in an easy and familiar way, the meaning of the terms substantive, adjective, verb, adverb, &c. ; and desires her pupil to write the description of one

* "I consider Arithmetic not only as a Science, but as the means of expanding the understanding of the child, of forming his judgment, and giving him habits of reasoning correctly."

RIVAIL, a disciple of Pestalozzi.

of these words on the slate, and below it a series of three or four words corresponding, she doing the same. The words are compared with the description, and the child is led by developing questions to discover *where* and *why* he has failed.

This exercise is continued until he can exactly and readily explain the difference between these words. The substantives and verbs are then considered, with regard to their changes ; after which, he is encouraged to find out a series of examples. Next to these exercises, the principal rules of grammar are illustrated.

The child may then endeavour to form one or more phrases, by which the rule is put in practice ; and should he not succeed, she herself invents a sentence, and lets him repeat and write it, omitting the word exemplifying the rule, which the child may find out, and put into its proper place. More difficult exercises may be given to children whose thinking powers have been developed and strengthened to a certain degree ; for instance, the Mother lets them read a short but interesting moral tale, and dictates the same to them some days after, omitting here and there a principal part ; at each omission bidding the children leave a space in their writing, to be filled up afterwards.

Having been exercised in the application of the principal rules of grammar, and being capable, upon looking over what he has done, of correcting the errors committed, the pupil should daily be exercised in giving a written account of any thing he has heard or seen. The Mother marks, with a certain sign, all grammatical errors ; with some other sign, all expressions that are not sufficiently clear ; and by questions in the margin, assists him in the recol-

lection of any circumstance which may have been omitted in his description.

During the time that the Mother endeavours to engage her little ones in this useful and entertaining manner, let her, by all means, pursue the same occupation ; the attention of the child will be doubled, and his exercise appear far more important, when he sees that his Mother is interested and occupied like himself. The attention of children is never exclusively fixed on what the instructor is endeavouring to teach, unless they see the instructor's attention exclusively turned towards them, and vice versa : the instructor is not only prevented from directing his entire attention towards the pupils, when he is engaged in any other occupation, but, what is still an evil of greater magnitude, teaching will probably be considered a subordinate occupation, if not a troublesome interruption ; instead of engaging, as it ought to do, and to be profitable must do, the undivided powers of the mind, and the affections of the heart.

If a Mother has a Musical ear and taste, she sings before them simple tones, in melodious succession, encouraging them to sing after her.

Two rules in cultivating the musical power should be observed.

1. Let them hear nothing but what is harmonious
2. Make them feel, and mark themselves, what is harmonious ; but do not define either musical beauty or harmony. Parents will, of course, be scrupulous as to the purity of the sentiments, and guard against the productions of the music shop.

< Thus far, at least, is every Mother capable of training her children, if she only have a determined wish to perform her duty ; and SHE WILL perform it,

as soon as she is persuaded that no one can go through these elementary exercises so judiciously, so cheerfully, so successfully, as a MOTHER, who, by means of her maternal kindness and anxious affection, will vivify and fertilize, what, in other hands, might appear the dullest, the most sterile subjects of instruction ; who will acquit herself of this labour of love, with a skill, which the best and most zealous governesses can only hope to attain, by persevering practice, under the guidance and encouragement of a tender and judicious mother. Does any individual love a child like its own Mother ? Can individuals be hired to love ? Can money purchase love ? There is no other power than *Love* to be employed in the first development of the faculties ; the heart of the Child must be acted upon by the heart of its Mother. What in nature is so strong, so potent, as a MOTHER's love ? Only tell her what she can do, and what she must try to accomplish, and she will, ere long, make an effort to attain the end. Should any Mother have become so perverted by her intercourse with a corrupt world, as to imagine that she is prevented by want of time—of time to acquit herself of her most important earthly vocation, her situation must be truly distressing, and cannot but excite our commiseration.*

Has the mind of a Mother been cultivated in youth ; has she acquired knowledge and accomplishments, not for the purpose of idle display ; but for the better discharging the duties of her future vocation ; has her heart been trained in the principles of Christiani-

* Point de Mere, point d'enfant. *Literally*, "no mother, no child." *In substance*—"Unless your conduct be such as becomes a Mother, you cannot expect the affection and obedience of a Child."

ty, and her life devoted to its practice ; she will go still farther, in training the minds and in cultivating the hearts of her children, preparing them to pass through this world uninfluenced by its maxims, undazzled by its false glory, undebased by its follies, and uncontaminated by its vices : and more particularly, is it incumbent on her thus to act, in regard to her Daughters, who should be led to consider it as their indispensable duty, and supreme delight, one day to take their turn in this great work of humanity, communicating to others what they had received, either in their own families, or should they not be destined to marry, in the families of their brothers and sisters, to whom *such* assistance would be invaluable."

Thus Mothers, instead of seeing their unmarried daughters passing through an existence, without aim, without interest, solely occupied in *self*, would witness the *personal* exertions of their daughters in that high, most useful, and (properly *understood*) most interesting pursuit, Rational and Christian Education ; for insignificance, weariness, and melancholy, substituting Dignity, Usefulness, and Happiness. The desire to communicate good as far as our power extends, is a heavenly desire. No Christian, let his rank or fortune be what they may, is at liberty to live to himself ; indeed, the more we possess of the gifts of God, the higher obligation are we under of devoting them to the glory of the Giver, and to the service of our fellow-creatures : love must be the governing spirit of Christians. Let Mothers, in justice to their Daughters, ever keep these considerations in view.

For cultivating the *moral* principle, the Mother must, 1st, endeavour to excite in the heart of her child, GRATITUDE, FAITH, and LOVE ; and this will be

easy, as every Mother is possessed of the means. Maternal affection is the powerful spring by which she can put the Child's heart into action, and give a just direction to all his internal feelings and affections.*

2d. She must accustom her child from the earliest infancy, to an unconditional, prompt, and cheerful obedience.

3d. Let every Mother, by practice, as well as by precept, endeavour to act so as always to present to him the moral law, by intuition; a child has not only a quick *ear*, but a quicker *eye* than we generally believe. No success can be expected in education till we abandon a religion of words, and take up that of actions; till doing supersede talking; till we have more practitioners than preachers.

4th. The heart and imagination must be preserved pure and undefiled; this cannot be done, except children live constantly with their PARENTS.

Why should Parents banish their children from their tables, and condemn them to associate with those from whom they will in all probability acquire not only bad manners, but bad ideas? Parents must, of course, prescribe to themselves simplicity in the regulation of their table, discountenance uncharitable and unprofitable discussion, and introduce such topics only as will tend to promote moral and intellectual improvement. And would not this self-government,

* "Mothers, be *anxiously careful* of your children—I should blush to be obliged to tell you to *love* them. But I repeat it, watch over them with constant care, and this attention to them cannot be begun too early. Providence begins to direct them from the moment they open their eyes; delay not then to second the care of Providence."

this Christian sobriety of habits, of manners, and of heart, this departure from the fashion and spirit of the world, be as advantageous to Parents as to Children?

Great precaution is necessary in the choice of companions, and no book should be allowed, of the utility of which a Mother is not perfectly satisfied, after a scrupulous examination. Practical Mothers probably find few books, even among those of acknowledged superiority, that do not require passages expunging, and pages cutting out. Many authors who write for children, *teach* evil in their zeal to counteract it. The fear of darkness, the dislike and dread of particular insects and other animals, thoughtless cruelties, and various feelings, actions, habits, and prejudices, of which children who are the companions of enlightened Parents have no idea, are minutely detailed; interspersed with suitable admonitions, counteractions, advice and ridicule.

In families where Parents perform their duty, books of this description, so far from being necessary, would be positively mischievous: where poison has not been administered, antidotes are not required: and in Families where the Children receive their early education in the nursery, the housekeeper's room, and the stable, books will be found powerless to conquer early habit and evil example.

The minds and bodies of Children should be kept in constant activity, by instruction, by gymnastic* and other corporeal exercises and amusements, all tending to some useful end.

The slips of wood, cubes, oblongs, measures, &c.

* See a French work lately published by M. Clias, also an English one by an officer, on gymnastic exercises.

and every article used by the pupils, should as far as possible be of their own making.

The various employments of the workshop (of course including mechanics,) and the garden, *under direction*, will be found the most agreeable and useful of their active recreations ; and capable of affording exercise for HAND, HEAD, and HEART. Some practical as well as theoretical knowledge of the arts of life, would be of more value, and would serve as a better preparation for the duties of manhood, than idle, aimless, or mischievous sports ; unprofitable at the moment, and indisposing to the studies which are to follow.

The moral principle may be further strengthened by giving them a habit of punctually fulfilling their daily duties, thus teaching them the inestimable value of time ; of respecting other people's property, and particularly the property (however intrinsically trifling) of their young companions ; of kindly supporting their infant brothers and sisters ; of voluntarily renouncing and denying themselves comforts and amusements, in order early to acquire a certain degree of self-command, of humility and of Christian affections, by accustoming them to reflection, and gradually training them to consider the *end* of every action : this habit will not only save them from many follies and errors, but will lead in time to a conscientious employment of every talent ; to that

“ Wisdom, whose fruits are purity and peace.”

But all directions will be utterly thrown away, unless *the child pass the day under the active superintendence of the Mother, or of some intelligent relation*, residing in the family, and *participating* with the Parents in its welfare. Wo to the Mother who is

obliged to abandon her children during the greater part of the day to domestics and hirelings,—no, not obliged,—there is no duty so imperious, no social convenience, no fashionable custom so commanding as to oblige her ; *for maternal care precedes all other duties** : a proper discharge of the *maternal* duties is essential to the peace, the good government, and to the present and future virtue and happiness of a family ; wo, therefore, to the Mother who thus voluntarily abandons her little ones.

She may forever renounce the sacred and delightful task of educating them to morality, of rearing up in their hearts the sanctuary of virtue ; of training them to think and act according to the laws of Christianity ; she may leave them to her domestics, or to their governess, and cease to be a Mother, in every sense of the word ! Let none imagine that *giving birth to children gives a title to the honorable name of MOTHER !* None can justly claim it, but she who endeavours to gain from her child the *fulness of love, faith, and gratitude.*

To every unnatural Mother these endearing affections of her children's hearts are lost, and, to her shame, bestowed on the nurse, on the governess, or any other person who is most occupied with them, who best nurses, entertains and instructs them ; and from whom they experience most acts of kindness, attention and benevolence.

With the loss of the child's affections, the Mother

* "Nature cries aloud to you, to take care of your child *yourself*, and never to abandon it to the hands of strangers. Is there a being in the world who can supply to it a Mother's place ?"

PESTALOZZI.

also loses her claim to that unconditional obedience, which, if not founded upon the purest sentiments of humanity, will change into a kind of despotism, paralyzing and deadening every moral principle.

A Mother, who neglects to observe and superintend her child, will lose all influence over him, and continually be at a loss in choosing means best adapted for cultivating the principles of morality within him. "Alas ! thou poor and abandoned child ! She who gave thee birth is alive, and yet thou hast no mother !" Although she should introduce into her family the most approved methods of instruction, with all the Pestalozzian exercises, and could abandon her little ones during the greater part of the day, she would have the *appearance* of a good Mother, but be far from being one in reality.

A Mother, who sacrifices maternal duty to the follies and vanities, the sensual pleasures and idle diversions of the world, will never be able to excite in her children religious sentiments ; which, however, she alone *can* do, and therefore *ought* to do.

A child should not be left in the first period of its development to the action of its own will : its moral guardians, its PARENTS, must guide the infant will till obedience has raised delight, and it feels it has done right : this feeling is a fruit of the development of the Godly principle in a child, and it is only by a continuance of the operation of this divine force, that the child's *sensual* will becomes *moral* ; and it finds in itself an inward guide, which incites it to its ultimate end.

To diminish the power of the sensual will, and to animate the activity, energy and operation of the Godly principle, is the grand secret of Education,

and requires the tender, skilful hand of **PARENTS** devoted to their Duty.*

Gratitude, faith, and love, are excited within the child, by acts of kindness and love. By means of them, his Mother appears to him as a higher, but, at the same time, as a benevolent power; she consequently becomes to him a representative of the Deity, before he knows the Deity, and these sentiments constitute what may be called the elements of religion.

The name of God is mentioned as the common **FATHER** of **ALL**; to whom his Parents are indebted for every blessing they possess: he must therefore serve and love God, and the desire to please **HIM** must be the motive of every action.

Every propitious event, every physical and spiritual blessing, is attributed to God. Each time he has performed some good and moral deed, the child is reminded of God; for any sort of succour, protection, comfort, and bounty, thanks are rendered to God, in the presence of the child, from the fulness of the heart. The Mother occasionally prays, in an earnest, unaffected manner, before him, shewing, by all her words and actions, that nothing is, or can remain, hidden before God; and that the study and

* "The only solid and true foundation of all morality is found in the first relations of Mother and Child. Mothers, reflect seriously that it is upon your influence over your children in their earliest years, that their future character depends. If it belongs to you to give a right direction to their first ideas, for a stronger reason does it belong to you, still more is it your duty, and in your power, to develop and form their first moral sentiments and affections."

PESTALOZZI.

delight of her life is always to act in conformity to His will.*

As to the historical part of the Bible, the following hints may be useful.

She should keep her children as long as possible in Paradise, or in a world of innocence, where sin is unknown, and consequently, omit the histories that give an account of bad men, and wicked deeds.

It is an important principle in education, to practise the tender heart and mind in *good*, and thus lay the foundation deep and firm before evil be introduced.

We may then reasonably hope that the love of good, and the hatred of evil, will be strong and lasting.

Whereas, by an injudicious haste prematurely to develop to evil, by acting upon the mistaken notion that the mind should be early introduced to depravity, that the knowledge of the world, as it is called, that is, a knowledge of its follies, its errors, and its crimes, should be familiar to the young mind, we destroy tenderness of conscience, and prepare the soil for the reception and growth of the tares which the enemy is ever on the watch to sow.†

When she has selected the parts which she considers as fit to be related, she minutely details all circumstances, which she endeavours to make as intui-

* "What child can avoid believing in the God to whom his Mother prays, the God who takes care of his Mother as his Mother takes care of him?"

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† "It is thus that we early infuse into the young heart those passions which we afterwards impute to nature; and thus, after having carefully made it bad, we complain because we find it so."

tive as possible, in order to excite the interest, and to fix the whole attention of her little auditor. This she takes some future opportunity of encouraging him to repeat, yet without pressing him, if he should not be inclined.

It would be more advisable to persuade him to relate it to one of his younger brothers, sisters, or companions, as in this manner it would have less the appearance of a lesson.

When sin and perverseness can no longer be concealed, she points out the dreadful consequences of disobedience, and the evils that have arisen from perverse desires and passions in the histories of wicked men. Then may be mentioned the name of Jesus Christ, speaking of Him as of the most perfect pattern of every virtue, as of a Being animated with the purest sentiments of filial love, obedience, self-denial, humility, and submission. The Mother tells him, that she herself is far from being what she ought to be, but that she is striving to become so; and that Jesus is to be her pattern for imitation.

She takes care to describe Him as the greatest Benefactor to mankind; that He is all love, wisdom, and goodness; and imparts the history of his life and deeds, as far as is necessary to prove it. This is done in some hallowed and tranquil moment, with all the effusion of endearing maternal love. It may be hoped that those solemn hours, in which the Mother has dwelt on this subject, must make such an impression on the mind of her child, that the recollection of them, even in a more advanced period of life, will prove most salutary and gratifying. She must shew the most sincere and unfeigned interest for Jesus as the model of all perfection, who, inseparably united

to, and in perfect harmony with God, appeared on earth to be the Saviour of mankind.

Lastly, he is to be made acquainted with the plan of the whole ; the Mother shewing him the intimate connexion between the Old and New Testament, and in particular, how a series of prophecies of the former have been accomplished throughout the history, life, and death of the Saviour, who brought light into the world, and who is the theme of the latter.*

The greater interest and warmth the Mother manifests for the Saviour, the easier will she interest and warm her child's heart ; the more she is herself impressed by Christian feeling, the more successfully will she inspire him with similar sentiments, and without it never ! Not enough to profess religious sentiments, to feel an interest in the Deity, in Jesus Christ, in his life and atonement ; the Mother must also manifest them before the child, by hourly striving to live up to the rules of Christian perfection.

< But, alas ! why is it that children are so frequently indifferent towards the holy precepts and doctrines of our religion ? It is, because Parents set them the example, train them in tempers and habits directly contrary to the spirit of the Gospel, and bend their hearts more towards earthly than heavenly objects. Religion exists in their heads, but the world has possession of their hearts. >

May any such Mother tremble at the moment when her children will rise up against and reprove

* " The Old Testament arranged in historical and chronological order," by the Rev. G. Townsend ; " The Church in the Wilderness," " The Church in Canaan," by W. Seaton, and " Sacred History," by Miss H. Neale, may be found extremely useful.

her for having taught them to copy the frailties, to conform to the ways, and to admire the wisdom of a world, which the Christian religion characterizes as foolishness, calls upon us to despise and renounce ; and warns us to strive to enter through the **STRAIT** gate into a life of everlasting happiness and glory. Better for her she tremble now, than hereafter !

Thus far have I endeavoured to give some general though *very slight* and *imperfect* idea of parental instruction, or, as the venerable Pestalozzi, the friend of Parents and of Children, calls it, the instruction of the *fire-side* or *domestic circle*, a most important period of the child's life.

But every attempt at giving advice, laying down rules, furnishing exercises, &c. must necessarily be wanting in the *spirit* which can alone exist in the administration.*

A child's mind must be awakened by its instructor's **MIND**, not by its instructor's book—life must act upon life—the heart is the seat of life, and the heart of the child must be acted upon by the heart visible in the countenance, the voice, the manner, the whole expression of the instructor.

In order gradually to exterminate the evils which have arisen from neglected or perverted education, children from their *earliest age* must no longer be treated with disregard, but as beings holding a high rank in creation ; beings endowed with the heavenly spark of reason, which in the *domestic circle* should be fostered by the united efforts of the Father, Mother, elder Brothers and Sisters, so as to embrace

* We must, as Pestalozzi directs, seek after and principally regard the *spirit* of this system of education, and forget its *forms*.

the *whole* child, or, in PESTALOZZI's words, to engage at once the powers of HAND, HEAD, and HEART.*

Could PARENTS be inspired with the necessary courage to think for themselves, to use their powers, and *personally* to undertake the development of their children, they would soon find that there is not a more exquisitely delightful office than that of an INSTRUCTOR and EDUCATOR of youth: let them not imagine that this is a mere assertion, because this feeling is not acknowledged by many of those who call themselves by these names. Let PARENTS become what these profess to be, and they cannot fail to experience in their own heart the reality of the assertion.

If we are to have any improvement in EDUCATION, it must arise from PARENTS undertaking the employment most worthy of man, that of co-operating with divine grace in unfolding the faculties of immortal Beings.

* "Rousseau, in that prophetic tone which none can resist, had taught Mothers the necessity and sacredness of their earliest duties to their children.

"Pestalozzi teaches them still better their extent and dignity; he shews them in the clearest manner that the whole future life of their children depends upon them, and that in whatever circumstances they may be placed, nothing is impossible for them to perform, which their duty demands

"Rousseau, to his honour be it spoken, has by his eloquent exhortations succeeded in persuading Mothers to *nurse* their children. But the higher honor was reserved for Pestalozzi of taking it for granted that no Mother *could possibly* voluntarily neglect this duty. He does not expressly recommend it, but assumes its necessity by saying, "Mothers, teach your *nursing children* how good God is, or tremble lest they never should learn it!"

They would not then remain satisfied if they did not see education *continued* in the same spirit by those to whom they might afterwards be under the necessity of committing their children.

Parents who have seized and acted up to the spirit of the Hints contained in this number, may hope for the pleasure of receiving something like the following answers from their children.

What is the first step you would take, if you wished to exercise little Arthur ?

I would point to an object, and denominate it.

Should you expect him to repeat after you ?

Not at first ; but I would pronounce the name of the object frequently and distinctly, and let him touch it, and then perhaps he would.

If he did not seem inclined to speak, would you endeavour to force him ?

Oh ! no ; because if I did, he would not like me or my lessons, and perhaps he would cry.

You think, then, that it does not answer to force knowledge upon little children ?

No ; if they do not take pleasure in what they learn, they will not improve.

What would you then do ?

I would turn his attention to something else ; and, perhaps, next day, or some other time, he would say the name of the object I had given him in my former lesson.

What is the next step you would take ?

I would name the *essential* properties, as form, colour, weight, and let him exercise as many of his senses upon the object as possible.

When you had sufficiently exercised your little pupil in denominating objects, and observing their *essential* properties, and you found that by your ju-

dicious manner of proceeding, his faculties were gradually unfolding, how would you proceed?

I would advance to *particulars* of objects; and I would form short sentences respecting them, which he should endeavour to repeat after me, and I would put various questions to him.

In making choice of objects for your little pupil, would you select the print of a lion, a tiger, a ship, a city? Or would you fix upon objects immediately surrounding him, of which he could have an intuitive knowledge?

I would fix upon objects around him.

Give your reasons for so doing.

I think they would be more likely to interest him, and to fix his attention; and that they would be more proper in every respect to unfold in the best manner all his faculties; it is besides more useful to be first acquainted with all around us, before we attempt distant foreign objects.

Do you think that he would be more interested in objects of nature or of art?

In objects of nature; I think he would be more amused, and be able to sustain his attention longer, in observing and hearing about a kitten, a bird, an insect, a flower, &c. than a table, a chair, a bench, &c. although these would make a useful variety.

Do you think that colours would be a good subject for development?

Oh yes! we are all very fond of colours. I would shew him a number of flowers, and mention the colour of each as I pointed to it; after a time I might add the name of the flower to the colour.

Would you show him any other colours besides those of flowers?

Yes; different coloured wafers, ivory counters,

paper, &c. and by degrees he would be able to arrange them, and put those of the same colour together. We are very fond of arranging flowers in this way, and William and I class the different shades of the same colour, but this would be too advanced for Arthur.

What more could you do for him ?

I could give him some idea of number, by letting him count his and my fingers, the buttons on our jackets, some cubes, pebbles, &c. &c.; he would then be able to tell me how many colours there were of each sort, and I would gradually advance to ask him, if there were six blue, and four red, how many more blue there were than red, and how many less red than blue; he should afterwards add both together, and many other nice questions, which I think he would like, because I would always let him see and touch the objects, which would make him certain he was right.

Can you think of any other exercises likely to be useful to your little pupil ?

Oh! a great many; I would often ask him what I was doing. I would make dots, and show him different lines on the slate. I would hold a book upright on the table, then sloping, then flat, and he would like to do the same. I would show him a square table, a round table, the legs of the table, &c. &c. I would take him to my garden; he should see me weed it, and he might put the weeds in a little basket, then I would tell him he was useful: he should see me sow seeds, water the plants, &c. and I would always employ him as much as I could to help me.

Would it make you happy to have such a little pupil ?

Oh! very; I love my brothers and sisters dearly, and I am very fond of teaching them any thing I know.

A child, whose thinking powers have been called into action, and his spiritual nature developed, who has been properly taught, will delight in teaching, and will be able to teach; and this is a most valuable power, one that would contribute more to the real improvement and genuine happiness of mankind, than any other; a power, possessed by few, because the manner in which education has been conducted, has tended rather to close up than to unfold.

When Love suggests, and Truth directs, a result may be expected, that will rouse man to do all he can do for his fellow-creatures; that will awaken him to the necessity of using his powers to prevent, instead of wasting them in devising means to cure, or to punish evils which have arisen solely from neglected or perverted education.

“ And such is man. A soil which breeds
Or sweetest flowers or vilest weeds;
Flowers, lovely as the morning's light,
Weeds, deadly as the aconite;
Just as *his heart is trained* to bear
The poisonous weed, or flow'ret fair.”

When HAND, HEAD, and HEART, are cultivated in harmony, when the Gospel is taken as the rule of conduct, we shall consider the employment of unfolding and directing the powers of immortal Beings, as the greatest privilege and the highest delight.

He who does not exalt the character of a Teacher of Truth, by considering it as an employment of the FIRST importance, may be said not to know himself, his duty to man, or his duty to God.

[PART II.

EXERCISES

FOR

EXCITING THE ATTENTION,

AND STRENGTHENING THE

THINKING POWERS OF CHILDREN.

INFANT cultivation, according to Pestalozzi, can only be successfully undertaken by PARENTS.

Human improvement must begin through *Mothers*; it is through them principally, as far as human agency is concerned, that those evils can be PREVENTED, which, age after age, we have been vainly endeavouring to cure.*

Many Mothers may consider the performance of their sacred maternal duties as too difficult, too irksome an undertaking; they have been so enfeebled, so degraded, by a corrupt education, that it will re-

* I imagine the minds of children as easily turned this or that way as water itself.

Locke on Education.

quire a strong effort on their part, to assume the necessary courage, properly to use the powers with which nature has invested them.*

Many may consider it a matter of small moment, with whom or in what manner the early years of childhood are passed ; that patience and good nature are alone requisite in the management of infants ; and that the nurse is the most proper person to be entrusted with them. Had these Mothers, in their infancy, not been left under such guidance, had their hearts and their minds been purified, elevated, and rightly directed, they could not have entertained these mistaken, paralyzing, and most pernicious notions. They would have proved, by experience, that the part assigned to them, though difficult, is yet delightful : they would have learned that the proper development of the infant requires powers and virtues, and an enlightened never-failing love, of which a Parent only is capable.

But a perverted education has rendered the generality of Mothers equally insensible to the evils to which they expose their children, as to the humiliation of placing themselves under the direction of nurses and governesses : of allowing them to usurp the post, and to fulfil the sacred duties, which *Parents* ought to consider as their inalienable right, and their dearest privilege.

This perverted education has *robbed* them of the fulness of happiness ; of their children, their home,

* External appearance is highly cultivated, and little attention given either to the head or heart. Is it wonderful that a young woman so educated, should make but an awkward figure in educating her own children ?
Lord Kames.

their earthly Paradise ; of the blessedness, the internal blessedness, a Mother *should* feel, in unfolding the powers of the young immortals committed to her charge.

All this PESTALOZZI would restore ; he would RAISE Mothers to a state that would fit them for the performance of their duty : instead of so qualifying their duty, as to LOWER it to their now debased artificial state, to their *misdirected* pleasures in worldly objects.

PARENTS ! impressed with the TRUTH of the fundamental Pestalozzian principle, that females may, under RIGHT guidance, through Divine Grace, become instruments of extensive improvement, and of permanent good, no longer sacrifice your daughters at the low shrine of fashionable folly !

PERSONALLY apply yourselves to their *right* education ! Prove your love to those beings for whose future fate you are deeply responsible, by unceasingly devoting your best endeavours towards rendering them intelligent, useful, benevolent, and happy, by teaching them to govern their conversation, and to regulate the employment of their time after the laws of reason and piety.* “Dare to approve and practise what is your duty and your interest, and despise all the vain cavils of the world, when set in opposition to the word and will of your Maker.” Train them to look for their rule of conduct in the Scriptures : they will there learn that many things which

* Since custom is the principal magistrate of man's life, let men by all means endeavor to obtain *good* customs. Certainly, custom is most perfect when it beginneth in young years ; this we call education, which is in effect but an early custom. *Bacon.*

pass in this world for great, and glorious, and honourable, and much-to-be-sought, are in direct opposition to its precepts, and that true greatness consists in avoiding them ; that the passions and opinions sanctioned by fashion, the trifling spirit, the unprofitable way of spending time, the levity, self-love and indulgence, the vanity of costly dress, of pompous equipage, of splendid furniture, the lust of the eye and the pride of life, are all of this world, and directly contrary to the tenour of the Gospel ; that it is impossible that a heart and a life devoted to folly, idleness, and vanity, can be an offering worthy of God.

Guard them from imagining that Religion consists in words and professions, in exactness respecting forms, times, or modes ; or even in regularly attending places of worship : let them learn that all outward formality is a vain shadow, if not accompanied by a life regulated in every action by the rules of Christianity. Instead of training them to consult the opinion of the world, and to bow to its dictates, "teach them that there are many popular and fashionable usages, at which Reason smiles, and Religion blushes ;"* accustom them to study the New Testament, and from that to learn the right employment of their time, their money, their talents of every kind.

It is from the New Testament that they must learn how to use the world, how to live above it, and in opposition to its spirit : that is the standard which must be taken to educate them in self-denial, humility, love, meekness, charity ; which must teach them to cultivate Heavenly tempers, to consider the good

* Benson on Education.

of this world as a secondary object, to devote their affections to God, to aspire after Christian perfection ; to have an ardent desire and a sincere intention of pleasing God, and of acting in conformity to His will, in every action of their ordinary life.

Were children educated in the *practice* as well as in the profession of Christianity, the world would assume a very different aspect : more than half its cares, troubles, and anxieties ; its toils, sorrows and murmurings ; its envyings and repinings, its follies and its crimes, would disappear.*

Before Parents are capable of bestowing this education, they must unlearn many things, and renounce many habits and tempers acquired while they breathed the polluted air of the world ; they must dare to be so particular as to act up to the spirit of Christianity, instead of contenting themselves with its mere profession. Instead of leading a heathen life, under the sanction and authority of the world, they must pursue such a course of life as the laws and doctrines of Christianity require. When this newness of heart and change of life takes place, they will be enabled to train their children in wisdom and holiness, to strengthen the good and to subdue the evil passions of their hearts ; they will teach them by example to reverence, fear, and love God ; to ab-

* In few states of society, under its present imperfections, is happiness very high ; and it might not perhaps be easy to assign the particular condition which embraces it in the greatest proportion. But we run no risk in affirming, that a life of fashion is not that condition.

Fashionable World Displayed.—Rev. J. Owen

stain from all that is contrary to His will, to admire and practise every thing that is pious, virtuous, and divine ; and by living with them in the constant endeavour to please God, and to deserve His favour, prepare for the glory and happiness of that eternal state which will begin when this transitory life ends. Every day thus spent would be a day of genuine happiness ; and could parents be induced to make the trial, they would learn by experience,

“ How sweet it is the growth to trace,
Of worth, of intellect, of grace,
In bosoms where our labours first
Bid the young seed of spring-time burst,
And lead it on from hour to hour,
To ripen into perfect flower.”

In the development of children, the first step is to AWAKEN : but let Mothers ever keep in mind that development must be gentle, gradual ; progress imperceptible. Let them beware of forcing what Nature intended should only be brought to perfection in a long course of years. Nevertheless, let them not slumber ; but let them, from the earliest period, avail themselves of all surrounding objects and circumstances, and passing occurrences, to awaken and to strengthen the infant powers, to give moral impressions, and to cherish religious feelings.*

The following Hints are principally intended to suggest that, to the tender and vigilant Mother, in-

* So indispensable is it as a preliminary to all improvement, to awaken the dormant faculties, that where this is neglected, no considerable improvement will take place.—*Hints to Patrons of Schools on the Plan of Pestalozzi*.—E. Hamilton.

cessant opportunities will present themselves for this purpose.*

During the intervals of their more active employments, the Mother points out to her little ones some object, or invites them to examine with her some print, in regard to which she proposes short questions.

She carefully avoids letting them pass too rapidly from one object, or from one print, to another, but arranges her questions so as to fix their attention to each of them for a time, and to encourage them to find out, and to mention, in succession, whatever is to be seen in the object before them. For instance, What do you see at the top of this print? What below? What at the right? At the left? In the middle?

What do you perceive about the tree here represented? And what do you observe about this house? About the roof of the house? Show me the door of the house? How many windows has it? Are they large or small? Do you see any thing else in the picture? I see something more at the top of it: at the right side also there is still something to be noticed; what is it?

When every thing has been pointed out, the print is removed, and the Mother asks, Do you remember, and can you recapitulate, whatever you have seen?

It is desirable that these exercises should be short, with frequent intermissions. She now sends them to

* According to Rousseau, we must wait for and catch the *favorable* moment to communicate instruction, and inculcate morality; according to Pestalozzi the favorable moment is always the present moment, and embraces the whole duration of infancy.

run for a few minutes, or desires them to bring something from another room, &c.

At another opportunity she draws the child's attention to such objects as may be near him, asking : What do you see in this room more than once ? Name any thing in this room that is hard, soft, heavy, light, large, small, green, red, white, black, &c. Name the things in this room that you cannot carry away. Which are the largest ? Which the heaviest ? Name the parts of your hand ; of your clothes ; this book ; this window ; this door, &c. Mention all the parts belonging to your head, articulating each distinctly, and pointing to it at the same time, that Emily may be able to repeat after you.

Describe the situation of your mouth, and say what parts it has above, below, on each side, &c. Hold up your left hand. Count the number of joints on one hand, on both hands, &c.*

Questions like these ought to be made in a slow and regular succession, and the children be allowed *time* to THINK ; the Mother ought neither to hurry away from, nor dwell too long upon, an object ; she ought to keep in view the natural disposition of children towards variety ; yet, without either encouraging it, or creating confusion in their feeble minds.

In some moment of apparent vacuity, the Mother may thus address them : Children, attend to what I am going to say ; and I am curious to see who will be able to repeat it in the same order : In farm-yards, may be seen, horses, oxen, cows, sheep, hogs, geese, ducks, and hens.

* See Pestalozzi's *Manuel des Mères*, which contains most valuable ideas on Maternal duty and Infant development.

In *beginning* to exercise the attention, the memory and the speech, of little children, it will be requisite to break the sentences into parts ; the Mother letting the little ones repeat each part after her, thus : In farm-yards ; in farm-yards may be seen ; in farm-yards may be seen horses, and so on, letting the sentence gradually increase by a fresh object at each repetition ; and even after the children have arrived by frequent practice, during a long course of time, at a certain degree of strength of memory and of facility of speech, let them, upon no account, be allowed to *hurry over, without* THOUGHT, any sentence, however apparently trifling. The so doing, instead of aiding the farther advance, would have a directly contrary effect, and totally destroy the spirit and the value of exercises of this nature.

If Mothers will train the elder children to exercise their younger brothers and sisters, the advantage will be mutual, and great in every point of view.

When the children have repeated a sentence, they may be led to put various questions to each other.

Now listen to me attentively ; I am going to say something new :

“ High in the air, above us, fly swallows, larks, pigeons, sparrows, rooks, and crows.”

How many birds have I named ? which did I name first, and which last ? Have I named any birds before these ?

In the water swim pike, eels, carp, trout, herrings, and many other fishes.

Who can repeat this ?

On the tree I see boughs, branches, leaves, blossoms, and fruit. Is this all that is to be seen on a tree ? Who can mention something else appertain-

ing to a tree? By way of variety the children may point out in prints the different objects as they name them.

Now repeat after me the following proper names : "Charles, Augustus, William, Henry, Francis, Frederic, and George." I shall say them again ; and then you will perhaps be able to mention the third, and the sixth.

I now shall name to you different sorts of fruit. What am I going to name ? What have you to do ? The Mother names them in succession, and then asks, Have you retained them ? Consider now well, and then mention which things I made you repeat first, and which last ?

At another time, while the children are standing round her, the Mother may say : Now you shall tell me, and distinctly pronounce, whatever you see me do.

The Mother lays her hand upon the table, lifts it up ; opens it, closes it ; lays hold of something ; touches something, &c. ; She draws several lines, of different length ; some above ; others below ; in the centre ; at the right and left side ; and asks : What do you see ? where do you perceive a long, and where a short line ? Where are three, and where four lines, near each other ?

Where is a crooked, and where a straight line ? Have you any recollection of the things you saw yesterday in the picture ? What sort of fishes did I name to you to-day ? what birds ? what fruits ? and what other objects ?

Now, repeat after me, such things as I shall mention to you : The square table ; the round table ; the oblong table ; the pointed needle ; the blunt needle ; the round hat ; the long bench, the short

bench. The hooked knife, the sharp knife, the blunt knife ; the clear water, the turbid muddy water, the salt water.

The heavy stone, the smooth stone, the precious stone, &c. Which thing did I call heavy ? which sharp ? which round ? which blunt ? which turbid ? which long ?

In this manner may be treated the following objects : the ripe pear ; the sweet fig ; the bitter almond ; the juicy grape ; the acid lemon.

Now, tell me first, the names of the fruits I have mentioned. What did I say of the pear ? and what of the fig, &c. ?

The sloping roof ; the broad gate ; the vaulted cellar ; the spacious room ; the ripe fruit ; the polished steel. What did I call spacious ? what vaulted, &c. ?

The crowing cock ; the cackling goose ; the swimming fish ; the bleating lamb ; the twittering swallow ; the barking dog ; the lowing ox. To ascertain whether they have paid attention to the appropriate epithets, they may be asked, how did I represent the lamb ? and how the dog ? the fish, &c. ?

Here is a knife ; look at it attentively, and tell me, what do you see about the upper part ? what about the lower part ? what in the middle ? Do you know any other thing which has a point ? She may vary the lesson thus :

Look at this book ; in what position do you see it ? how is it now ? (open.) And how now ? (closed.) And now ? (it stands upright.) But now ? (falling.) What have the scissors and the pin ? Whither have I thrown the pin ? and whither now ? Is this pin straight or crooked ? Is this pin sharp-pointed or blunt ?

When the mother is at work ; mark now attentively, what I am doing with the scissors : (to cut, to cut off, to shape, to divide.) And what with the knife ? and what with the handkerchief ? (to fold up, to unfold, to drop, to take up, to put by.) And what with this piece of paper ?

I am going to say something ; notice the word on which I lay a stress, and mention that word. "In this garden is a *delightful* perfume of roses."

"In our garden all the cherry-trees are in full blossom."

Attend now, I shall pronounce three sentences upon the same subject ; adding one word more to the second than there was in the first, and one word more in the third than there was in the second.

"This garden belongs to a good man. This *beautiful* garden belongs to a good man. This *very* beautiful garden belongs to a good man."

Take notice, that as often as I pause, I have spoken a sentence. How many times did I pause ? how many sentences therefore did I pronounce ? which was the first sentence ? what word did I add to the second, and what to the third ?

Attend now to the following sentences.

A sheep is a gentle animal.

A sheep is a very gentle animal.

A sheep is a very gentle and useful animal.

Good children are obedient to their parents.

Good children are always obedient to their parents.

Good children are *gladly* and *willingly* obedient to their parents.

The oak has strong boughs and branches.

The oak has a large trunk, and strong boughs and branches.

The oak has a very large trunk, &c.

Now, I shall repeat the names of several animals, in three sentences ; adding a new animal to each sentence.

In the forest live deer, stags, hares, and wild boars.
In the forest live deer, stags, hares, wild boars, and *foxes*.

In the forest live deer, stags, hares, wild boars, *foxes*, and *wolves*.

Which animal have I added to the second, and which to the third sentence ?

Which animals did the first sentence contain ?

Let us try something similar, in four sentences.
In rivers live pike, carp, and tench. In rivers live pike, carp, tench, trout, and perch. In rivers live pike, carp, tench, trout, perch, and salmon.

Which name have I added to the second sentence, &c.

Listen : "Farmer Thoroughgood had seven children, four boys and three girls. The names of the boys were, George, William, Richard, and Henry. Those of the girls, Mary, Elizabeth, and Ann. How many sons had he, and how many daughters ? How did I call the boys, and how the girls ? Name the boys now in the inverse order, so that the first will be the last.

I visited a sportsman, and saw suspended on the walls of his room, fowling-pieces, pouches, powder-horns, and antlers. Before the door were two hares, one pheasant, one snipe, three partridges, a wild duck, and a dozen larks. Do you think these animals were dead or alive ? Why do you think they were dead ? Who most likely killed them ? and with what ? what for ? where ?

Name all these animals, and then say which of them is the largest, and which the smallest, &c.

Huntsman Dashwood had six hounds, which he named Snap, Fly, Swift, Leo, Castor, and Brush. Which of you has retained all these names? Which of these hounds did I name first, and which last?

The Mother may observe that hunting is a remnant of barbarism, and that she has hopes their education will enable them to find a more rational and profitable exercise for mind and body.* She may caution them against being misled by hearing a trifling, a cruel pastime, called *MANLY*. Surrounded by every object of nature and of art on which to exercise their faculties, on which to expend their time and their money, and from which to extract and to diffuse endless improvement and rational delight, is it credible that if Gentlemen were not sportsmen, they could not drag through an existence passed in their country mansions?

This inability, this ignorance of the duties and the pleasures belonging to the profession of country gentlemen, spring from education.† Let Mothers think and act as reasonable beings, as Christians, and not as machines blindly moved and governed by custom and fashion, and through their instrumentality, this senseless pastime will be abandoned. In its place, let Parents train their children to the inexhaustible variety, the boundless delight, the ever-increasing knowledge to be found in the study of nature: "A-

* See the merits of hunting, card-playing, and other recreations of rational beings, discussed in "Three Dialogues on the Amusements of Clergymen."

† Many things besides hounds and horses, sumptuous houses, and large estates, are necessary to form a comfortable retirement.

Rural Philosophy, Ely Bates.

bove all, let them be directed to those inward resources, without which every condition of life is inevitably subject to vanity and disappointment. They that know the most will praise God the best ; but which of us can number half his works ?”

“ Beneath Thy all-directing nod,
 “ Both worlds and worms are equal, God !
 “ Thy hand the comets’ orbits drew,
 “ And lighted yonder glow-worm too.
 “ Thou didst the dome of heaven build up,
 “ And form’st yon snow-drop’s silver cup,
 “ And nature with its countless throng,
 “ And sun and moon and planet’s song,
 “ And every flower that light receives,
 “ And every dew that tips its leaves,
 “ And every murmur of the sea,
 “ Tunes its sweet voice to worship Thee.”*

* That there exists at present amongst us a lamentable want of rural philosophy, or of that wisdom which teaches a man at once to enjoy and to improve a life of retirement, is, I think, a point too obvious to be contested. Whence is it else that the country is almost deserted ? that the ancient mansions of our nobility and gentry, notwithstanding all the attractions of rural beauty, and every elegance of accommodation, can no longer retain their owners, who, at the approach of winter, pour into the metropolis, and even in the summer months wander to the sea-coast, or to some other place of fashionable resort ? This unsettled humour, in the midst of so many advantages, plainly argues much inward disorder, and points out the need as well as the excellency of that discipline, which can inspire a pure taste of nature, furnish occupation in the peaceful labours of husbandry, and, what is nobler still, open the sources of moral and intellectual enjoyment.—*Rural Philosophy.*

In the market place stood a man with a large cage, in which he had the following birds ; a quail, a nightingale, a lark, a bulfinch, a pigeon, and a goldfinch. What were the names of the birds the man had ?

There was also a woman with ten baskets about her ; in the baskets were currants, cherries, gooseberries, strawberries, and raspberries. Another woman had baskets filled with cabbage, turnips, lettuce, spinage, celery, and onions. A third woman had ducks, geese, fowls, pigeons and turkeys.

Little Charles had made a collection of various productions of nature : of butterflies, beetles, ladybirds, shells, snails, and stones.

On a fine day in Spring, I went into the garden, and saw tulips, hyacinths, primroses, auriculas, lilies, and snow-drops.

In the garden were children, one of whom repeated the following verse of a hymn taught him by his mamma.

“ Lord ! how thy wonders are display’d

“ Where’er I turn mine eye,

“ If I survey the ground I tread,

“ Or gaze upon the sky !”

Another child said, “ Every field is like an open book ; every painted flower hath a lesson written on its leaves. They all speak of Him who made them ; they all tell us He is very good.”

Try now whether you can recollect and say the names of the birds, fishes, and flowers, mentioned by me before dinner.

Do you remember the articles which the women in the market-place had for sale ?

Fix your attention to the following numbers, and try to repeat them in the same order as they are spoken by me :

8, 7, 5, 3, 1, 6, 4, 2, 9.

Pay attention to some words I am now going to pronounce.

Gold-beater, gold-smith, gold-finch, stone-cutter, stone-fruit, stone-pit, wood-cock, wood-land, wood-man, wood-pecker, wood-pigeon, &c.

Did you notice that every word I have mentioned consisted of two words, and that several words commenced in the same manner ? with what words did they commence ? what smith have I mentioned ? what sort of fruit ? what kind of pigeon ? which of those words referred to men ? which to animals ? which to inanimate objects ? repeat those which began with gold. Those that were compounded with stone, &c.

To try their powers of observation and memory, she may ask, can you tell me in what place you have seen thorns ? where mangers, ditches, bridges, oars, and anchors &c. ?

Name things which have wheels fixed to them. What do you call the machine which has but one wheel ? that which has two wheels ? Do you know any which has three wheels ? others that have four wheels ? what animal has wings ? what animal is covered with feathers ? can you name any with horns ? what animals have you seen swimming ? which slowly creeping ? which undermine and live in the earth ? where did you see nests ? Name some sweet-smelling flowers. Mention different sorts of wood, which we burn as fuel.

Prints, with short accounts of the different trades, may advantageously form part of the children's

amusement ; and, as opportunities occur, they should be shown the works actually going on.

Name the instruments and tools that are used by the carpenter, the mason, the shoe-maker, the smith, the gardener, the turner, the farmer, &c.

Who employs the axe ? who the pruning knife ? who the ell ? who the saw ? whom do you see working in the water ? whom close to the water, &c. ? who works in the depth of the earth, and who high up in the air ? who works walking, who standing, who sitting, who in the forest, &c. ? whom do you hear working at some distance ?

Exercises of this nature should not be extended to a length, requiring, on the part of small children, a degree of attention of which they are incapable.

The first exercises of this kind are intended principally to AWAKEN the mind of the child, and to lead him to more prolonged *attention* and greater *observation*.*

For this purpose, questions on various objects in *nature* are by far preferable to long protracted conversations ; for they fix the attention, and inspire the child, who is naturally fond of variety, with a *desire* of instruction. They elicit the exertion of his *thinking* powers, and yet demand nothing but what he is able to perform ; they expand the circle of his knowledge, and make him conscious that he knows something. Hence, the more frequently parents afford their young pupils an opportunity of recollecting what they have learned, and what they have

* The age of Reason is that in which children begin to observe ; and consequently reason will appear early, if we encourage children to notice and observe the things about them.

seen, the more they increase the store of their language, and rectify it; and the more patience and indulgence they exhibit in going through these exercises, the greater will be the success of their labours.

Think of that animal which carries its house on its back : of those which never walk, but only hop : of those which have many small bones : of a bird which crows : of another which sings : of those which lay eatable eggs : of an animal which lives in the earth : of another which gnaws every thing : of one which sees best in the dark : of those that spoil and corrupt meat ; and of such as consume your clothes, &c.

Think of that animal which has a long proboscis, or trunk, and name it; of that which has two hunches on its back ; of that which has long legs and a long neck, &c.

Recollect the names of the coins which you know : of the materials of which your clothes are made : of several sorts of leather : the names of musical instruments : of different sorts of vehicles, &c.

What do you see about the window, on the table, on the watch, on the lock of the door ?

What do you observe about a tree, a flower, a vine, a rose ? what do you see on the wall by candle-light ? what on a summer's morning ? (dew :) what on a winter's day ? towards night ? (sunset, workmen returning home.) What do you see on the walks and roads, after a long drought ? (dust :) what do you see on a bird which a dog has not ? on cows, on sheep, on hogs ? what do you see near flocks and herds ? (shepherds, dogs :) what in a forge ? on a steeple ?

If a tree were represented, the following questions would excite the child's attention.

What do you see on this tree ? do you always see leaves on a tree ? do you see strong boughs on every tree ? what do you see on trees in Spring ? and what in Autumn ? can you also name a part of a tree which is not seen ? which is the highest, and which the lowest part of the tree ? where do trees grow ? in the garden only ? what animals rest on trees ? none but these ? Name some flowers you have seen in the garden, and others you have seen in the fields.

Separate pictures on pasteboard are very useful, and may occasionally be placed before the child in rows, when he may be asked, How many rows of pictures do you see before you ? which is the upper, which the middle, which the third, the fourth, and which the last or lower row ? what does the third picture of the second row represent ? what the last picture of the first, the fifth picture of the third row ?

They may be gradually led to system in the use of these prints, by placing all those together that belong to out-of-door occupations : all those that belong to the house ; those that belong to the farmer—to the gardener—to the carpenter, &c. To separate animals into domestic and wild—most useful—least useful—amphibious. Those that furnish clothing. Those that serve for food—for food and clothing. Land birds—water birds—birds of prey—singing birds. Insects with wings—without wings—with two—with four wings—with covered wings—naked wings. Stuffed birds will be useful to examine and describe, and compare with prints : and during their walks they may be led to listen to, and by practice become skillful in distinguishing the notes of different birds. “ Come, let us go forth into the fields ; let us see how the flowers spring ; let us listen to the warbling of the birds, and sport ourselves upon the

new grass," is an invitation that children will always receive with joy. All these amusing little exercises will develop them to the observation of nature, and will prepare them for entering afterwards upon the scientific study of natural history.

In order to exercise the eye together with the attention, the Mother draws, with a piece of chalk, a line, on the table, asking, what have I done? She then draws one shorter, and some longer lines, &c. and asks :

What do you notice of these lines?

She then draws a curve line, after this a circle, then a square : divides one line into two, three, four, or five parts, and the other lines also, and makes the children observe the difference between the parts, &c.

She then desires the children to shut their eyes, or to turn about ; effaces some of the lines or figures, and makes them find out which of them has been effaced. She shortens several lines, and lengthens others, asking, What have I done? She effaces them entirely, and renews them again in a greater number.

She now turns the board or slate so that the children see only the blank side, and desires them to mention the figures or lines in the order in which they are drawn on the slate. In every exercise for children, the board or slate should be large, and placed upon an easel. To those who are practical, the advantages attending the use of the large slate and chalk need not be pointed out.

These two lines, which I am now drawing from the left to the right, and which do not decline either way, but appear level with the floor, I shall call horizontal lines. What did I call them? I now

have made a new line : is it like the former ? It comes down in a straight direction, like a stone which falls to the ground, and I shall call it a perpendicular line.

But what name would you give to this third line, which is neither horizontal nor perpendicular ? (a sloping or oblique line.)

What lines have I drawn now ? (two horizontal lines.) Do they approach or touch each other, or are they equally distant ? we will name them, therefore, parallel lines.

But what do you observe of these two ? (they bend or incline on one side towards each other.) And what on the opposite side ? They run or decline from each other. They are called lines not running parallel, &c.

Should the Mother at any time hear any little disputes, or the children making too much noise, she may recal them to order by desiring them to describe the geography of their gardens—situation—extent—form—aspect—soil—culture, and produce : or describe the interior of the house, or by what marks can you recognise its exterior ?

Could you recognise a house by a waggon placed before it ? Why not ? By a tree before it ? Do you see windows and doors in every house ? What do you call the highest, and lowest part of the house ? what do you call that channel which runs from the bottom of the house to the top, and rises above the roof ? &c.

Questions like the following may be asked, as an introduction to the knowledge and the value of the senses.

How do you know that animal is creeping ? that bird flying ? that insect hopping ? How do you

know the snow is falling ? that that man is mowing ? another sowing ? &c.

Can you *see* the wind ? Can you *see* thunder ?

But how would you discover what is acid or bitter ? &c. Can you distinguish by any other sense than seeing, an orange from a lemon ? a rose from a carnation ? a walnut leaf from a geranium ?

Can you perceive by your *sight* whether a plate be hot or cold ? &c.

Those things with which an artificer works, are called tools, or instruments. Which are the instruments of seeing ? hearing ? smelling ? and tasting ? are these instruments equally perfect in every person ? what persons are deprived of some of them ? what is our duty towards such persons ? what does the blind man suffer ? of what enjoyment is he deprived ? what magnificent and sublime sight is withdrawn from him ? what acquirements can he never attain ? by what does he distinguish one man from another ? Of what can a blind man form no idea ? Of what enjoyments are the deaf deprived ? by what means only can you make them understand you ? what is the reason that those born deaf, are dumb at the same time ?

Are people ever dumb at one period of their lives, and able to talk at another ?

Is it possible to be dumb without being deaf ?

Is Caroline dumb ? but is she deaf ?

“A few years ago, and I was a little infant, and my tongue was dumb within my mouth ; and I did not know the great name of God, for my reason was not come unto me. But now I can speak, and my tongue shall praise Him : I can think of all His kindness, and my heart shall love Him.”

Do you enjoy all your senses in perfection? do you consider to whom you are indebted for this great blessing?

"O, ne'er be that Father forgotten by me,
Who never his children forgot!
The fountain of wisdom and virtue is He;
To each He apportions his lot."

"Let His praise be in our hearts when we lie down :
let His praise be on our lips when we awake?"

Do you endeavour to show your gratitude, by making a right use of the gift? &c.

In taking notice of objects in nature, and from them raising your affections to the Creator, are you making a good use of the blessing of sight? &c.

"Yes, Nature is a splendid show.
Where an attentive mind may hear
Music in all the winds that blow,
And see a silent worshipper
In every flower, on every tree,
In every vale, on every hill
Perceive a choir of melody
In waving grass or whispering rill,
And catch a soft but solemn sound
Of worship from the smallest fly,
The cricket chirping on the ground,
The trembling leaf that hangs on high."

When children listen to the advice of their parents, and endeavour to profit by it, do they make use of the gift of hearing in a manner pleasing to the Giver?

Was it by observing and listening to others wiser than yourself, that you have learned all you know?
&c.

Have you ever reflected how much your senses contribute to your happiness ?

Should you greatly feel the want of any of them ?
&c. &c.

Do you love the Being who has enabled you to see, to hear, to understand, to enjoy ? &c.

“ How can I praise Thee, Father, how express
My debt of reverence and of thankfulness ?
A debt that no intelligence can count,
While every moment swells its vast amount.”

Let the Mother never forget that such questions are not to follow in a string ; but to be judiciously, tenderly, and opportunely administered, in such proportions as will not fatigue : the Christian Mother,

“ with pious art,
Makes each event a lesson to the heart.”

Who sows, sows, digs, drives, rows, kneads, files ?
Who boils what cannot be eaten ? (He who boils whale’s oil, soap, tar.)

The Mother will use her discretion in fixing the number of answers to be given : for instance, name two persons who sow : name things that are brilliant, soft, hard, narrow, broad, precious, cheap, scarce, common.

What brilliant object do you see in winter only ?
What soft thing may once have been hard ? what hard thing may once have been soft ? What can be sharp besides knives, scissors, and swords ? (A sharp reproof, &c.) What is great towards evening, and small at noon ? What is the most precious thing on earth, which, when once lost, cannot be recovered ?

“ Who is he so swiftly flying,
His career no eye can see ;

Who are *they*, so early dying,
 From their birth they cease to be ?
 Time !—Behold his pictur'd face.
 Moments !—Can you count their race ?

In the highest realms of glory,
 Spirits trace, before the throne,
 On eternal scrolls, the story
 Of each little moment flown—
 Every deed, and word, and thought,
 Through the whole creation wrought.

Were the volume of a minute
 Thus to mortal sight unroll'd,
 More of sin and sorrow in it,
 More of man might we behold,
 Than on History's broadest page,
 In the relics of an age.

Who could bear the revelation ?
 Who abide the sudden test ?
 With instinctive consternation,
 Hands would cover every breast,
 Loudest tongues at once be hush'd,
 Pride in all its writhings crush'd."

Are things to be purchased by money only ? If a rich man spend three hours at table, because he delights in eating and drinking, does this enjoyment cost him his money only ?

If a young girl is in the constant habit of attending the midnight ball, what will she pay for this amusement ? If you wish to enjoy a beautiful view from a high mountain or tower, what must you do for it ? Is it to be purchased ? But, if after long and troublesome ascending, you had arrived at the top, what would you feel in your body, and particu-

larly in your legs ? With what then would you purchase this enjoyment ?

How can children pay their Parents for all the instruction which they have received from them ? &c.

Can they pay them with money, with clothes, with food ; or can they purchase for them any thing they wish to possess ? &c.

But is it in the power of children to be attentive, obedient, affectionate, and grateful ? &c.

Do you not think that this is a payment which Parents would willingly accept ; and that it would much contribute to their happiness ? &c.

Ought not children to think of all that their Parents are constantly doing for them ?

Ought they not to listen to them with attention and thankfulness ? &c.

Which of you can recollect part of a hymn on this subject ?

“ My Father, my Mother, I know
I cannot your kindness repay ;
But I hope that, as older I grow,
I shall learn your commands to obey.”

Who can repeat part of another hymn on the same subject ?

“ Let children that would fear the Lord,
Hear what their teachers say ;
With reverence meet their Parents' word,
And with *delight* obey.”

Do you not think that God will approve and bless those little ones who keep his commandments, by honouring those whom he has made instruments of good to them ? and will not this blessing gladden

the hearts of Parents, who are so deeply anxious for the welfare of their children ? &c. &c.

Repeat a verse that mentions the blessing promised to dutiful children.

“ But those who worship God, and give
Their Parents honor due,
Here on this earth they long shall live,
And live hereafter too.”

Which of you can recollect part of Mrs. Barbauld's beautiful hymn on the benefit of Instruction ?

“ Instruction is the food of the mind ; it is like the dew and the rain and the rich soil. As the soil and the rain and the dew cause the tree to swell and put forth its tender shoots, so do books and study and discourse feed the mind, and make it unfold its hidden powers. Cultivate, therefore, your own mind ; receive the nurture of instruction, that the man within you may grow and flourish. You cannot guess how excellent he may become. O cherish, then, this precious mind ; feed it with truth ; nourish it with knowledge ; it comes from God, it is made in his image : the oak will last for centuries of years, but the mind of man is made for immortality.”

The Mother will, of course, not formally catechise her children by rote upon each of these moral and religious questions in succession, or even upon every part of any *one* of these questions ; but will patiently wait, and according to the answer vary her question, or conclude the conversation, keeping in mind the necessity of renewing it at every favourable opportunity, if only by a single word. Let her, in the management of her children, ever recollect

that Morality and Religion should be *practical—personal*, interwoven with every pursuit, and not merely given in set lessons, to be laid aside as soon as the lesson is over.

What is burnt ? what toasted ? boiled ? roasted ?
What is pounded ? rolled ? dyed ? dried ?

Questions of this kind ought not to succeed each other rapidly ; and the Mother may assist the feeble and less advanced, by such illustrating questions as may lead to a second and third answer.

Who runs ? A cheerfully obedient boy, when his mamma calls him. Would you rather have a part of an apple, or a whole one ? which is larger ? which is smaller than the whole ? What do you call a man who can make an artificial work ? Who dislikes working ? Who will not wait ? Who will not obey ? Who cannot hear and speak ? Who cannot see at a distance ? Who is fond of working ? Who returns from a journey ? Who always looks out for more ? Who has more than he wants ? Who is fond of speaking ? Who speaks elegantly ? Who is easily frightened ? Who finds pleasure in serving his fellow-creatures ? Who can endure great heat or cold ? Who can bear no fatigue and exertion ? &c.

Some of the following questions have a reference to the preceding exercises.

When is a man most in want of assistance ? When is the firmament or sky most brilliant ? when most awful ? Which part of the house is sloping ? which vaulted ? which spacious and lofty ? What building is high and pointed ?

What part of the house is fire-proof ? What can be done with a whole ? If an apple be divided into two parts, a second apple into four, and a third into

eight parts, which parts will be the largest, those of the first, of the second, or of the third apple?

What does the idler detest, and what the impatient dislike? What do the industrious not shun? What causes weariness? (want of useful employment.) Who is talkative? Whom do we call a coward? Whom do you call stout and robust? How should a child feel after having behaved ill? (ashamed, sorry.) How should he feel after being reproved, and put in the right way? (thankful.) What should you call a well educated child? (diligent, fond of learning, obliging, modest, obedient.) What should you say of a lion, and of a dog? of a lamb, of a wolf? of a snail, of a deer? of the juice of a sloe, and that of a fig? of the wood of a fir-tree, and that of an oak? What is the appearance of Nature in spring, and what in winter? &c.

If you wish to know what is the height from the floor to the ceiling, what would you be obliged to measure?

Describe the situation of this room; mention by what it is bounded on each side, in what story, or on what floor, and whether in the front or back part of the house.

Describe the yard; for instance, the stables, barns, poultry-houses, offices, its entrance and outlets, its boundaries, figure, and dimensions, whether the surface be even or uneven, elevated or low, paved or unpaved, &c.

Give a description of a garden well known to you, stating its boundaries, the direction of its principal walks, whether they cross each other; the smaller paths that branch out from them, the position of its trees, and of what sort, the form of its beds, &c.

At table, a variety of useful questions may be ask-

ed, leading to instructive and interesting conversations.—Of what is bread made? Can you mention the different operations necessary to be performed before a loaf is brought to the table? What share in it has the farmer, the labourer, the miller? &c.

But who sends rain after the corn is sown, and makes the sun shine to ripen it? Who sends fruitful seasons, filling our hearts with joy and gladness? &c.

“ And still Thy rain descends, Thy sun is glowing,
Fruits ripen round, flow'rs are beneath us blowing,
And, as if man were some deserving creature,
Joys cover nature.”

What implements are used? Are any animals employed? &c.

Who can mention the different colours on the table? who can name them in Greek, in Latin, in German, in French? &c.

What do you observe rising from the urn?

What is on the inside of the lid of the tea-pot? &c.
Who can mention the animal, vegetable, mineral productions on the table? &c.

Is there any thing solid on the table, that on being put into a fluid would gradually dissolve and entirely disappear?

Where does it come from? Did you ever hear that many hardships are suffered by the people who are employed to cultivate the sugar plantations?

That they are in a state of slavery?

Do you think that they are as happy as the labourers in England?

William can tell you Mrs. Sherwood's history of little Dazee, which interested him so much last year.

“ Man's inhumanity to Man,
Makes countless thousands mourn.”

I have heard of some little boys and girls giving up the use of sugar, when they were told how cruelly the poor negroes were treated.

"Has God then given its sweetness to the cane,
Unless his laws be trampled on—in vain?"

Did you ever hear of the name of Wilberforce? Remind me this evening, and I will tell you what pains this great and good man took to lessen their misery.

"Canst thou, and honour'd with a Christian name,
Buy what is woman-born, and feel no shame;
Trade in the blood of innocence, and plead
Expedience as a warrant for the deed?"

You shall at a future time hear some passages from Clarkson's interesting account of the labour, money and time bestowed, and the opposition encountered, by the friends of humanity, in their efforts to procure the abolition of this disgraceful traffic. Among the most conspicuous of these was Granville Sharp*, who was one of the first to feel and notice the wrongs of the poor Africans, and nobly to exert himself in their cause. When you can read the account of this excellent man, you will see that his life was devoted to acts of extensive utility and benevolence; and I hope you will not rest satisfied with approving and admiring, but that you will also endeavour to imitate.

* We have no slaves at home.—Then why abroad?
And they themselves, once ferried over the wave
That parts us, are emancipate and loos'd.
Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free;
They touch our Country, and their shackles fall.

* Life of Granville Sharp, by Prince Hoar.

That's noble, and bespeaks a nation proud
 And jealous of the blessing. Spread it then,
 And let it circulate through every vein
 Of all your empire, that where Britain's power
 Is felt, mankind may feel her mercy too."

There is no feeling of the heart that is more acceptable to God, than an ardent love to all mankind, wishing for and endeavouring to promote their happiness by every means in our power.

"No works shall find acceptance in that day,
 When all disguises shall be rent away,
 That square not truly with the Scripture plan,
 Nor spring from love to God and love to man."

But perhaps the most remarkable among these Christian labourers was Joshua Steele, a man of talents, learning, and philanthropy, who, at the age of EIGHTY, repaired to his estate in the West Indies, in order personally to ascertain the condition of the slaves, and to make upon his own property the experiment of gradually changing slavery into a milder condition, and from thence of raising the slaves to the rank of freemen.

I cannot now gratify the curiosity you feel, by entering into particulars of the good sense, the firmness, the Christian spirit, which he evinced in reducing his plans to practice. I have excited in you a strong desire to become intimately acquainted with every circumstance relating to such a character; you will therefore exert your own diligence in reading and studying it in detail. I will only tell you that he died at the age of ninety-one, after having accomplished all he wished. When you, in youth and health and strength, feel inclined to magnify and to sink under any little difficulty and exertion, think

of Joshua Steele. He who wishes to be a Christian must not resign himself to a life of ease and luxury.

"The wise and active conquer difficulties
By daring to attempt them : sloth and folly
Shiver and shrink at sight of toil and hazard,
And make the impossibility they fear."

I have numerous other Christian characters in store for you. The names of Neild, and many others of the present day, who are unweariedly treading in the steps of the illustrious Howard,* and successfully carrying into execution the plans first suggested by his humanity, are familiar to you : But from the interest which you expressed while reading some of the Reports of the Bible Society, I think we will first make acquaintance with those who are engaged in diffusing the light of the Gospel ; the simple, pure, but all-powerful word of God, unmixed with the opinions of man.

A perseverance in these enlightened labours of love, will, it may be hoped, in time, unite all, both at home and abroad, in the bonds of Christian fellowship and amity.†

The love of our neighbour is the test of our love to God ; and in no way can we so effectually show this love, as by supplying our brother with Heavenly food.

"He bids us glow with unremitting love,
To all on earth, and to himself above."‡

* Howard's State of Prisons.—Neild's do.—Buxton's do.

†History of the British and Foreign Bible Society.—*Rev. J. Owen.*

‡ Let true Christians cultivate a Catholic spirit of universal goodwill, and of amicable fellowship towards all those, of whatever sect or denomination, who, differing from them in non-essentials, agree

Now we are on this subject, let us hear the hymn you so much admired, composed by Bishop Heber, when he preached for the Church Missionary Society.

" From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

" What though the spicy breezes
Blow soft o'er Ceylon's Isle ;
Though every prospect pleases,
And only man is vile—
In vain with lavish kindness
The gifts of God are strown,
The heathen in their blindness
Bow down to wood and stone.

" Shall we, whose souls are lighted
By wisdom from on high—
Shall we to man benighted
The lamp of life deny ?
Salvation ! O Salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

" Waft, waft, ye winds, His story ;
And you, ye waters, roll ;

with them in the grand fundamentals of Religion. Let them countenance men of real piety wherever they are found.—*Practical View of Christianity. Wilberforce.*

The most perfect state of Christianity will consist not so much in thinking alike, as in being taught to lie down in peace together.

Lectures on the Christian Religion. Matthew Allen.

Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

I am also glad to find that you take an interest in the publications of the Peace Society,* whose Christian labours will lead us to see the folly and the sin of giving way to hatred, strife, and vain glory; and the blessedness of forbearance, peace, and Charity, which is the bond of all virtues; the wisdom of taking the Gospel for our rule of conduct, and the necessity of governing our actions by its precepts, if we wish to be acknowledged as the followers of Christ. The Christian's

"Warfare is within. There, unfatigued,
His fervent spirit labours. There he fights,
And there obtains fresh triumphs o'er himself,
And never with'ring wreaths, compared with which
The laurels that a Cæsar reaps are weeds."†

* Herald of Peace; published quarterly.

† Before we can expect others to be convinced of the truth of Christianity, we, its professed followers, must exhibit in our own conduct its amiable temper, its mild spirit, and all the loveliness of its character; as I conceive the best evidence of its truth rests not so much on external evidence, as on the simple, pure, disinterested spirit which it breathes; so also I conceive a practical display of this spirit, by all those who bear its name, (and I rejoice that Bible and Peace Societies begin to display it) would do more to convert, infidels and heathens, than all that has been written on the external evidence; it would, I am certain, have the most wonderful effect on the world. The greatest foes to Christianity are its pretended friends!—*Lectures on the Christian Religion. Matthew Allen.*

These are the characters and the scenes to which Parents should be desirous of committing their pupils after a Christian education. They might then reasonably expect them to continue steadfast in well-doing ; indulge the sweet hope that they would bring forth good fruit ; that they would pass through their state of trial, unseduced by the temptations of the world ; virtuous and happy in themselves, benevolent and useful to others.

“ For earthly blessings moderate be thy prayer,
And qualified ; for light, for strength, for grace,
Unbounded thy petition.”*

But if Parents, after giving a worldly education, have the paltry ambition of wishing to introduce their children to rank, power, fashion, riches, whether accompanied by intellectual and moral worth, or not, they may expect and will deserve the consequences that must inevitably follow.†

“ It’s no in titles nor in rank,
It’s no in wealth like Lon’non bank,
To purchase peace and rest.
It’s no in makin muckle *mair*,
It’s no in books, it’s no in lear,
To make us truly blest.

“ If happiness hae not her seat
And centre in the breast,
We may be wise, or rich, or great,

* I ask you, whether there be not men in the world, whom you had rather have your son be with five hundred pounds per annum, than some other you know with five thousand pounds?—*Locke on Education.*

† We are, for the most part, corruptly educated, and then committed to take our course in a corrupt world.—*Rev. W. Law.*

But never can be blest.
 Nae treasures, nor pleasures,
 Could make us happy lang ;
 The *heart* ay's the part ay,
 That makes us right or wrang."

At dinner and at supper our young companions may be encouraged to give an account of the morning and evening occupations : what they have learned, what observations they made during a walk ; the birds, the plants, the trees, the wild flowers, the leaves, the stones, the insects, the fields, &c. that engaged their attention ; the employments in their exercise-ground, the progress of their gardens ; the performances in their work-shop, &c. &c.

The elder ones may be led kindly to question the younger : to feel pleasure in their improvement and success ; to delight in assisting them on every occasion, &c.

" Love and kindness we may measure
 By this simple rule alone ;
 Do we mind our neighbour's pleasure
 Just as if it were our own ?"

No opportunity should be omitted of inducing them to put into *practice* the hymns, verses, moral and religious sentiments, with which their memories are stored.

Should any of the children have passed unobserved an object or circumstance which afforded matter of reflection and pleasure to the others, the excellent story of "Eyes and no Eyes," in "Evenings at Home," may be good-humouredly mentioned, and furnish a fund of useful and entertaining developing questions for head and heart, &c.

The elder children may occasionally be asked to give a short account of what they are reading.

You have lately been much interested in characters who are far advanced in Christian knowledge and practice. Will you now, for the gratification of your brothers, relate a few particulars of juvenile characters who gave promise of attaining the same perfection. Will you begin with William's favourite Joshua Gilpin,* or with William Durant,† or Beattie, &c.

While you admire and love the ready obedience, the unwearied application and self-exertion, the modesty, which accompanied the successful cultivation of their talents; the practical observance of religion which distinguished these charming boys, you will, I hope, endeavour to imitate, &c. &c.

If you cannot attain the same mental superiority, you have it in your power to copy the most valuable part of their character; the love of truth, the docility, the respect, the unlimited confidence, the gratitude, the ardent affection, invariably displayed in their conduct towards their exemplary Parents.

"Indulge the true ambition to excel,
In that best art—the art of living well."‡

Since our last conversation on Howard, I have met with a sketch of his character, which I will read to you after supper.§

* Monument of Parental Affection to a dear and only son.—*J. Gilpin.*

† Memoirs and select remains of an only Son. *J. Durant.*

‡ A man that is young in years may be old in hours, if he have lost no time: *but that happeneth rarely.*—*Bacon.*

§ In decision of character no man ever exceeded, or ever will exceed, the late illustrious Howard. The energy of his determina-

The biography of practically Christian characters, first introduced in short conversations, and afterwards more in detail, is of great value in the cultivation of the young heart; and if judiciously managed, forms a subject of the highest interest.

It is of no small importance to accustom children at table, from an early age, to feel pleasure in listening to, and taking their share in useful subjects.

When this habit is established, they will not, in future, wish for the society of those whose ideas and

tion was so great, that if, instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds: as a great river, in its customary state, is equal to a small or moderate one when swollen to a torrent.

The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable than the determination of his feelings towards the main object. The importance of this object held his faculties in a state of excitement which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art had no power. He had no leisure feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds to mark this as a fault in his character. But the mere men of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he might have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity

whose conversation rise no higher than the discussion of the various dishes ; the merits and demerits of modes of cookery ; suitable sauces, &c. &c. Much less will they feel any inclination to *join* in topics, which, however appropriate to the kitchen, they will feel to be not quite so to the parlour.

Teach them by precept, but, above all, by unvarying *example*,* to consider their meals as a necessary

which he might feel, was reduced to wait till the hour should arrive, when its gratification should be presented by conscience, which kept scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour, when it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge ; for no other man will ever visit Rome under such a despotic consciousness of duty, as to refuse himself time for surveying the magnificence of its ruins. This implied an inconceivable severity of conviction, that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as to idle spectators, who live only to amuse themselves, looks like insanity.

His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, as the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness as if it had been nigh, and beguiled the toilsome length of labour and enterprise by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every movement and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent ; and therefore, what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly left to the immediate disposal of Providence.

Essay on Decision of Character.—I. Foster.

* Children (nay and men too) do most by example.—*Locke.*

As the bodies of children are imperceptibly affected by the air they breathe, so are their minds by the moral atmosphere which surrounds them ; that is, the tone of character and general influence of those with whom they live.—*Hints on Early Education. Mrs. Hoars.*

refreshment for the body, but as by no means worthy to occupy the mind. Let Parents, instead of *encouraging**, omit no opportunity of keeping in subjection the animal propensities ; on every occasion let them be mindful to raise and to cherish the spiritual affections of our nature.

Instruction, imparted according to the foregoing hints, becomes daily more interesting to the child ; for now he conceives and embraces things with more facility and accuracy, and is not embarrassed in giving words to his thoughts ; he has gained a certain degree of *strength*, and does not hesitate at every answer which he has to give ; giddiness and distraction, so common to young children, he has nearly conquered, and thus he amply rewards the patience and judicious kindness which have successfully developed his early powers.

These exercises are not intended to be regularly gone through, to be followed blindly, or administered mechanically, but are merely given as *hints* to Parents how they may profitably direct the attention of children.†

The little ones should not only be allowed, but encouraged, on all occasions, to ask for explanation of every word, and of every sentiment, not perfectly understood : they should have liberty to state the impression produced upon their minds and feelings by persons and things.

* Why chain the attention of children to all that bespeaks the littleness of man, and his innumerable wants of eating, drinking, clothing ; and never suffer it to rise to the contemplation of all that is excellent in him, and worthy of an immortal being ?—*Early Education*.—*Miss Appleton*.

† As the Mother is entrusted by Providence with the government of her children during their tender years, the mind ought to be no less her care than the body.—*Lord Kames*.

Let Mothers particularly attend to this suggestion ; not only because such permission will create a *desire** for instruction, and because it will afford opportunities of correcting such ideas as may be erroneous, and of confirming such as are just, but because in the domestic circle alone can this privilege be enjoyed.

The system of education, to which children are generally subjected, upon leaving the parental roof, does not often admit of the least interruption of the regular lesson, however ignorant the children may feel of the meaning of what they are required to pronounce, and to treasure in their memory as a fact. The effect of this privation may be seen at the moment in the weary and vacant countenances of the pupils ; a result still more lamentable is, the facility with which, in future life, they allow themselves to be carried along by custom, by fashion, or by a *weak* dread of RIDICULE† : they feel the exertion of *thinking* too great ; to form, and to act upon an opinion of their own, to dare to be practical Christians, requires, they find, more strength of mind than they have been accustomed to exert ; they therefore remain satisfied to regulate their conduct, to form their habits, and to estimate their happiness, by the opinion of others.‡

*The business of an instructor is not so much to teach a child all that is knowable, as to raise in him a love and esteem of knowledge, and to put him in the right way of knowing and improving himself when he has a mind to it.—*Locke*.

† Too great facility, such as is apt to lead a young person astray, is a weakness that ought to be carefully guarded against. Young men are misled by the vicious inclinations of others more frequently than by their own : they are ashamed of scrupling to do what their companions do without scruple.—*Lord Kames*.

‡ How many consciences are kept quiet upon no other foundation, but because they sin under the authority of the *professing* Christian world.—*Serious Call to a Devout and Holy Life*.—*Rev. W. Law*.

Parents ! let your daily lesson to your children be, **THINK ALWAYS, and THINK FOR YOURSELVES.***

Attention unrelaxing should be paid to every shade of effect produced on the mind and hearts of the children ; and discriminating tenderness and delicacy will vary the measures accordingly. However excellent may be the theory which has for its object a gradual development of the infant faculties, and however well adapted to that end may be the matter of the exercises, success must depend upon the *administration*. It must not be rigid—it must not be languid—but the whole must flow from the pure source of never-failing charity.†

Should the little ones evince a dislike to their exercises, return to them with evident reluctance, and quit them with joy, let the Mother look within **HERSELF** for the cause ; she may have kept to the strict *letter* of the Pestalozzian system, but she has not seized the **SPIRIT** : but let her not be discouraged. Let her beware of abandoning her duty, by weakly giving way either to despair or to weariness.—Let her persevere.—Is she not a Mother ? and whose powers of developing the infant faculties are so well *founded* as a Mother's ? Are they not founded upon *love* ? and upon no other foundation can there be a right development of the infant faculties.

Other instructors act on the *surface* of the being. The Mother acts on the **HEART** ; and out of the heart alone all true development springs.

* If you put any value on morals, permit not your son to enter a public school till he can pronounce with a manly assurance the monosyllable No !—*Lord Kames*.

† The culture of the *heart* during childhood is the chief branch of education.—*Lord Kames*.



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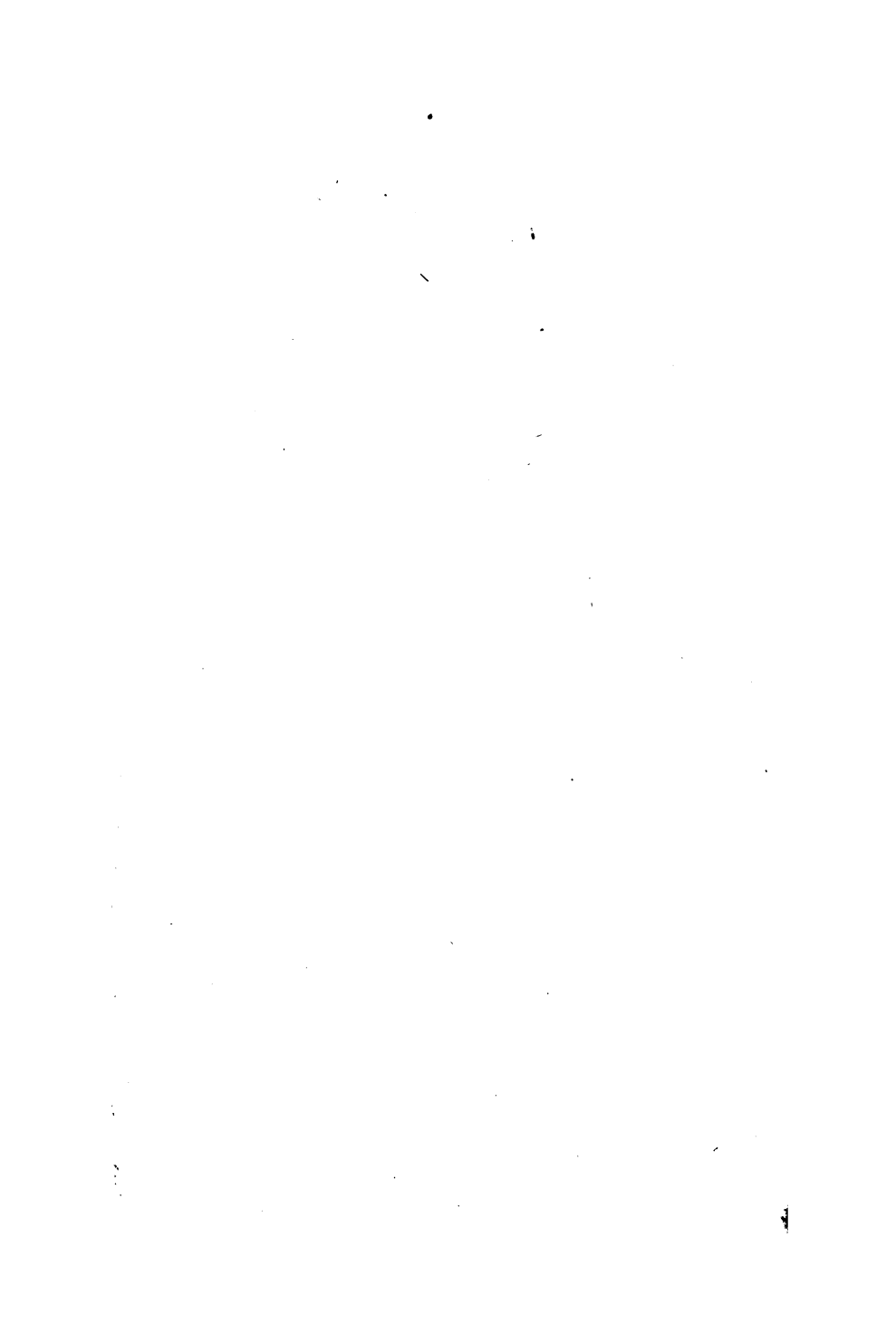
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